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**XXI.—Narrative of a Journey from Mokhá to Šan'á by the *Tarik-esh-Shám*, or Northern Route, in July and August, 1836.**  
By Mr. CHARLES J. CRUTTENDEN, Indian Navy.

DURING the time that the East India Company's surveying brig *Palinurus* of the Indian Navy was employed at Mokhá in making a plan of the roadstead, Dr. Hulton, the surgeon of the vessel, and myself, took advantage of the opportunity thus offered to endeavour to penetrate as far as Šan'á. We had previously made the attempt from 'Aden, on the south coast of Arabia, but, owing to the suspicious temper of the Sultán, were unable to effect our purpose.

Lieutenant Wellsted, I.N., has already, I understand, laid before the Geographical Society copies of inscriptions found at Nakabu-l-Hajar,\* and the Royal Asiatic Society have, I believe, published those found at Hışn Ghoráb, on the southern coast of Arabia, and our pleasure was, of course, great in finding the very same characters in Šan'á. We were the more surprised at this discovery, as Niebuhr says he could hear of none at that place, though the buildings on which we found these were, by the accounts of the townspeople, at least seventy years old.

My original intention was merely to offer to the Geographical Society the copies of the inscriptions, and an account of the place where they were found. As, however, I understand that a narrative of my journey to Šan'á may be acceptable, I have given a few rough notes made during our progress across the mountains, which may serve to show the nature of the country, and the principal towns.

The inscriptions were found in the neighbourhood of the most ancient part of Šan'á, near the foot of Dár-el-Ṭawáshí, or the "Abode of the Eunuchs:" it is also sometimes called Bakhírfí. It is the eastern extremity of the town, and in former days was the part appropriated to the Jews. The letters are about 2½ inches long; three of the inscriptions are in relief, and the fourth is cut into the marble.

These inscriptions are exactly in the same character as those found at Hışn Ghoráb, about 70 miles to the westward of Makullah, on an almost insulated rock, on the south coast—as those at Nakabu-l-Hajar, in 14° 30' N. long. 46° E.—and as those of Nakhl Mayúk and Koşair, about 70 miles to the eastward of Makullah—but the two latter are said to be in red paint.

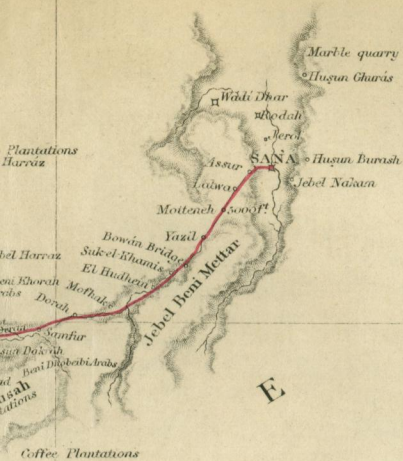
Several of the principal merchants in Šan'á assured us that these stones had all been brought from Máreb, which was about

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\* Journal, vol. vii. p. 20.



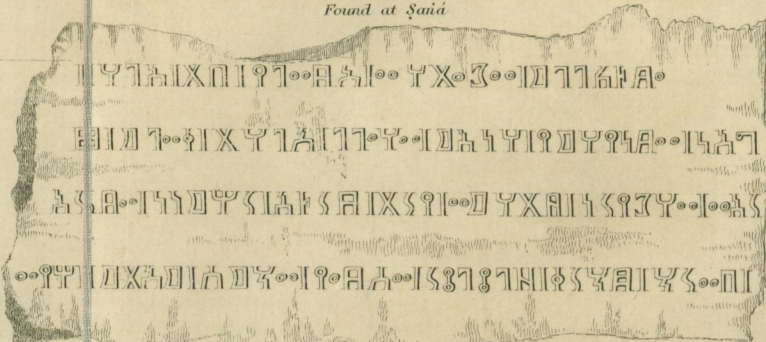




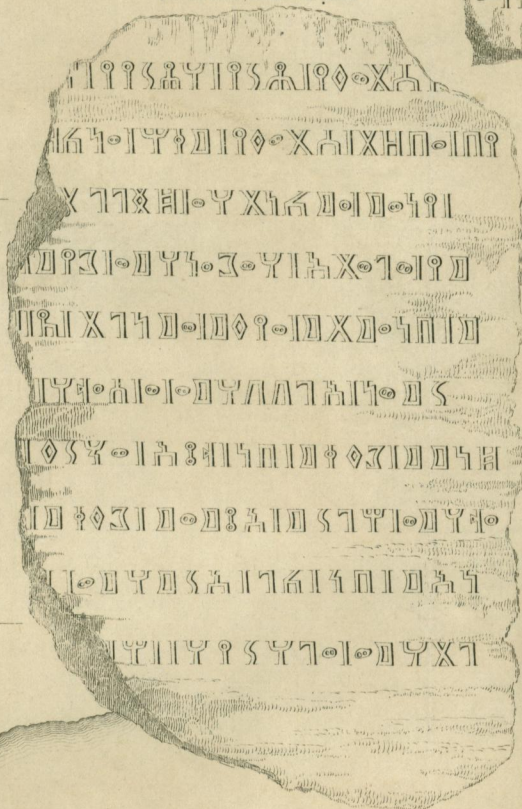
Sketch of  
the Northern Route from  
MOKHA to ŠANĀ,  
by  
J.G. Hulton, M.D. and C.J. Cruttenden  
Indian Navy  
1836.

5 10 20 30 40  
English Miles

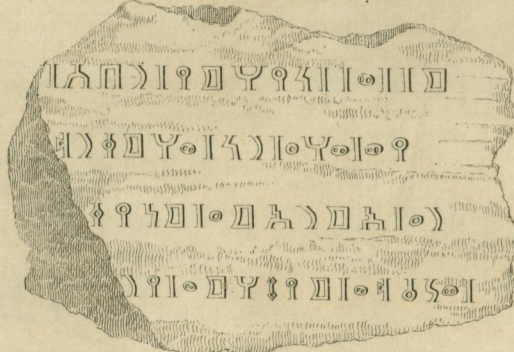
Found at Šaiā



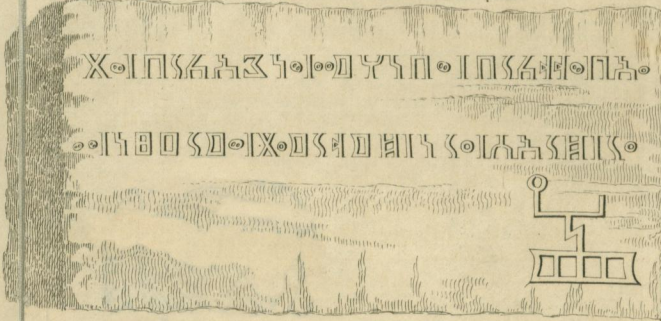
On Marble, found at Šaiā



Found on a detached Stone at Šaiā



On the side of a house in the Bazaar Šaiā



two long days' journey distant; and, in reply to our questions, told us that it was less expensive to bring these ready-cut stones from Máreb than to prepare them in Šan'á. The fact of Máreb being still called by the natives "Ard-es-Sabà" (*i.e.* the land of Sheba),\* leads to the supposition that this might be the ancient Saba, but of this hereafter.

We determined to adopt the native costume as being better adapted for travelling, and, through the kind assistance of a wealthy Persian merchant at Mokhá, we found no difficulty in procuring a guide and eight mules to take us to Šan'á. We were particularly anxious to take the eastern road, or "Tariḳ el Yemen," by Ta'ez and Dhamár," but the intestine feuds of the Bedawí sheikhs in that part rendered travelling impracticable, and indeed this road has been blocked up for eleven years.

July 13, 1836.—We quitted Mokhá at sunset, as, the hot season having commenced, we were compelled to cross Tehámeh by night, and travelled along the shores of the Red Sea in a northerly direction, about two miles from the beach. Our party consisted of Dr. Hulton, myself, two servants, who also acted as interpreters, and four muleteers, all well armed, as even in Tehámeh travelling by night is not considered altogether safe.

In that tract the caravan-serais, or, as they are here called, the "Mekhâyehs," † are generally divided into several small apartments, each sufficiently furnished with rude wooden bedsteads, and small three-legged stools for coffee, &c. In the evening the inhabitants of these several chambers have their beds carried outside into the square court-yard, which forms the centre of the building, and placed in the open air, the weather being too oppressive to admit of any one's sleeping under cover.

The dews at night fall like rain, but, if the precaution is taken of covering the face with a light linen cloth, no evil effects result from the exposure, owing to the absence of trees; and the sensation of perfect refreshment that is experienced on rising is indescribable.

The "Mukawwí," ‡ or coffee-house-keeper, supplies his guests morning and evening with curdled milk and a coarse cake of Jowári § bread, which weighs about a pound, and is commonly called by the natives by the name of "one man's share." The whole cost of supper, breakfast, and a night's lodging, did not exceed a third of a dollar, or 1s. 6d., and there are stated prices

\* Máreb was the capital of Sabá. "Saba cujus metropolis Márab. Mariaba : Strabo. Plin. &c., paulo plus triduo distans à Sanaa." Golius in Alpherhan, p. 86.

† Properly Meháyí, plural of Mahyá; a living-place.

‡ The furnisher of refreshments. This word is not derived from *Kahweh*, *coffee*.

§ Sorghum vulgare, called *dhurrah* by the Arabs.

for every article of food. At this time grain had risen greatly in price, owing to the continued drought that had prevailed for nearly four years.

The scenes of misery and wretchedness which we witnessed on our passage across Tehámeh were dreadful. In Mokhá it was no uncommon thing to see dead bodies lying unheeded in the streets, victims of famine, and this, added to the grinding tyranny and brutal oppression of the Egyptian troops, rendered the condition of these poor people almost insupportable.

Our first stage was about fifteen miles to the small village of Ruweis,\* where we halted till three o'clock on the following day. Thermometer in shade at 1 P.M. 96° Fahr.

July 14.—We pursued our route for about twenty miles, gradually diverging from the shore as far as Múshij, or Maushij,† a large village, containing perhaps eight hundred inhabitants, and celebrated for the quantity of “yásmín,” or jessamine, which grows there; its flower, stripped of its stalks, and strung upon thread, is daily carried to Mokhá, where it is eagerly purchased by the women as ornaments for their hair. In each thicket of jessamine there is a well of pure and sweet water, so that these bowers form a very delightful retreat during the intense heat of the day.

The mosque at Múshij is noted as being the favourite resort of the Imám 'Alí, son-in-law of Mohammed, who is believed to descend nightly in an invisible shape, and perform his devotions.

Múshij is under the dominion of Sheikh Husein bin Yahyá, whose character is so extraordinary, that it deserves to be more particularly noticed.

This chief owns the tract of land about three miles in length, by fifteen average breadth, extending from the back of Mokhá as far as Múshij, including the mountains bordering on Tehámeh. His influence with the neighbouring tribes of Bedawis is so great, that Mohammed 'Alí, the Páshá of Egypt, is glad to purchase his alliance, or, more properly speaking, his neutrality, at the rate of eight or ten thousand dollars a-year. He is absolute in his own territory, and his commands are obeyed with the blindest devotion. His nominal residence is at the fortress of Heis, situated in a deep ravine eighteen miles N.E. of Múshij, but it is never certainly known where he is. He is held in such dread by the peasantry, that they scarcely mention his name but in a whisper, and he bears the highest character for impartial but strict justice. For several years his alliance has been courted by the Imám of Şan'á, who is naturally anxious to secure his co-

\* Little Head.

† Also called Maushid, Niebuhr's Descr., p. 224.

operation in defending the country from an invasion of the Turks; but the sheikh persisted in remaining neuter, till the continued encroachments of the Governor of Mokhá roused him. He then at once renounced all friendship with Mohammed 'Alí, and, in company with Sídí Kásim, the exiled uncle of the Imám of Šan'a, invested the fortress of Ta'ez, where there were two regiments of Egyptian infantry, and which, as we understood, he succeeded in reducing.

The latest accounts we had, stated that he had furnished the exiled Sídí Kásim with troops; and that, in company with the tribes of Do Mohammed and Do Husein, whose territories lie in the neighbourhood of Dhamár and Ebb, Sídí Kásim had dethroned 'Alí ben 'Abd-allah el Mansúr, the reigning Imám, and established himself at the head of the government. Thermometer in shade at 1 P.M., 95° Fahr.

*July 15.*—Our next stage, of eight hours in a north north-east direction, to the hamlet of Sherjah, was of little interest, the country being nothing but an arid sandy plain, covered with a coarse kind of grass and stunted bushes, here and there intersected by the dry bed of a mountain-torrent. Thermometer in shade at 1 P.M., 95°.

*July 16.*—From Sherjah to Zebíd, six hours and a half, in the same direction, the country presented a better appearance, being in many places carefully cultivated. This valley is mentioned by Niebuhr as the "largest and most fruitful in the whole of Tehámeh;" and in a prosperous season it certainly would deserve that appellation. Four years of continued drought had, however, completely burned up the soil, and the husbandman could not but despond when he had placed the grain in the ground, and saw no prospects of a return for his labour.

Wádí Zebíd is in many places covered with a thick brushwood of tamarisk, which affords shelter to numerous wild guinea-fowl. We shot several, and found them quite as palatable as the domestic birds bred in England.

We did not reach Zebíd till midnight; and, the gates of the city being closed, we were obliged to search for accommodations in the suburbs, which, after some difficulty, we found.

Zebíd is a city of moderate size, not quite so large as Mokhá. It had a peculiarly gloomy appearance, owing to the dark colour of the bricks with which the houses are built, and the ruinous state of many of them. It is, I believe, considered as being the most ancient town in Tehámeh. The Arabs have a tradition that it has been three times washed away by floods, with the exception of the Mesjid el Jámi', or principal mosque, which certainly wears a venerable appearance.

That edifice is very large, and has an octagonal menàreh, which is ornamented with a light net-work of stone, giving it a very elegant appearance. The interior is the same as in other mosques, and consists of one large room, with the kiblah pointing out the direction of Mekkah, and several small adjoining oratories branching off in different directions, containing the tombs of deceased "welis," or saints. The "súk," or market, is remarkably well arranged, and divided into three compartments for fish, flesh, and vegetables. The supplies are ample for the garrison of 700 men, and the inhabitants, who may amount to 7000 persons.

With the exception of a few rusty 24-lb. carronades at the principal gate Zebid is destitute of artillery. Like many other Arab towns, the number of tombs and mosques outside the walls render it practicable to march an invading force within 100 yards of the town without the slightest exposure. So long as the Arabs have no artillery the Egyptian troops are safe in Zebid. In that case the town is well adapted for defence, the walls being high and crowned with numerous towers with loopholes for musketry. The town is well supplied with water; indeed, on our return, we found the road impassable from the overflowing of a mountain-torrent.

In many parts of Arabia, and particularly in Socotra, the marks of very heavy mountain-torrents are evident, but with one exception I never witnessed the effects of one at the time; this was on our return from Šan'á, when, crossing a broad mountain-stream, a sudden rush of water took place that carried a donkey on which I was mounted off his legs, and drowned him before we could succeed in catching him, nor did I land without much difficulty; ten minutes afterwards the stream was impassable, and the remainder of our party that had not crossed it were compelled to wait patiently till it had subsided. This must account for the numerous rivers that we see marked in old maps of Arabia; and in no place would a person be so easily deceived regarding their permanency as in Tehámeh, where the water always takes its old bed, and where the ravines are always clothed with thick under-wood.

I have, in the small map, traced the river at Zebid as it appeared on our return, but it must not be supposed that it is thus throughout the year. Four years, as I before stated, had elapsed without a drop of rain, and many persons may have been to Zebid in the interim and found everything dried up, as we did on our first arrival. With the exception of that of Zebid, all the streams I have laid down are perennial, generally of small size, but the best proof we have of their duration is the fact of their having many fish. Therm. in shade at 1 P.M. 96°.

*July 17.*—We left Zebid in the afternoon, and after a very



long and fatiguing stage of nine hours and a half, or nearly thirty miles, in a north-easterly direction, we reached the city of Beït el Fakîh,\* an hour after midnight. The country we had passed over was, if anything, more arid and barren than any we had hitherto seen, and we heard with much satisfaction the assurances of our guides that this was our last stage in the plains of Tehâme, and that the following night would see us, "In shâ âllah!" (please God), across the Turkish frontier and in the dominions of the Imâm of San'â.

We found Beït el Fakîh a large town of 8000 persons, with a citadel of some strength in the centre of it. The town itself was unwallèd, and consisted generally of a large kind of house, built partly of brick and partly of mud, and roofed with branches of the date-tree. It is the frontier-town of the Egyptian government, and as such is of some importance, it being the emporium for all the coffee that comes from the interior. The principal articles of trade in Zebid and Beït el Fakîh are piece-goods from India, consisting chiefly of coarse blue and white cloth, English shawls, which are in great request, spices from Java, and sugar from Mauritius, which are bartered for money, wax, gums, and frankincense, and a small quantity of coffee that the neighbouring Bedawîs bring down in preference to sending it to the San'â market. Indian Barmans are the principal merchants in the place; they are very numerous, but they have to pay a very heavy tax to the governor, and one of them declared, with tears in his eyes, that they could not make near so much profit as in India under the government of the English. A heavy duty is here levied upon all kâfilahs (caravans) of coffee that arrive from San'â on their way to Hodeïdah, or Mokhá, and so vexatious are the continual demands upon the San'â merchants that it will end, in all probability, in their carrying their coffee to 'Aden, more especially as it is now under the English flag. The distance is nearly the same, and we frequently heard while in San'â that the merchants contemplated changing the route, if practicable; though of course, when this was said, they knew nothing of the treaty since formed by the Bombay government with the Sultân of 'Aden.

Beït el Fakîh is, without exception, the hottest town we found in Tehâme, the thermometer being at noon 102° in the shade and 141° in the sun. The land between the city and the sea is higher than that on which the town stands, which prevents the sea breeze from cooling the air. In fact, we found the wind so heated in its passage across the dry sandy plain that lies between Hodeïdah and Beït el Fakîh, that it was less oppressive when it was calm. The fort is governed by a bimbâshî,† or sub-captain,

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\* Lawyer's house.

† Bing-bâshî: *i. e.*, head of 1000; a Turkish title.

and the garrison consists of about 500 men. The governor was extremely civil, but evidently thought we were going to the court of the Imám, to set on foot a treaty regarding the expulsion of the Turks from Yemen. He pointed out to us the numberless dangers of the road, and strongly advised us not to go; finding, however, his remonstrances of no avail, he no longer endeavoured to make us relinquish the attempt, and allowed us to depart with a good grace.

*July 18.*—We left the city at 6 P.M. and travelled in a north-east direction for eight hours immediately towards the mountains, the base of which we had for the last two days been skirting. After an alarm of robbers, on passing through some thick under-wood at the foot of the hills, which made us alight and prepare for an attack, but which proved groundless, we reached a pass, and, crossing over a low shoulder of the mountain, descended, by a densely-wooded ravine, into the beautiful valley of Senníf.\* Dark as it was, it was evident that the scene was changed. Tall, majestic elm-trees, mingled with the wide-spreading tamarind, and forming a natural avenue, met our view. The bubbling of a brook was heard, and the sound of our footsteps was lost in the grass. To us, who for six days had been travelling in a comparative desert, the change was delightful in the extreme.

*July 19.*—At 1 A.M. we reached the village of Senníf, and were soon established in a comfortable seráï, or meháyé, with a temperature comparatively so much lower that we were glad to sleep under cover. The village was very full, owing to its being the day of the “súk,” or market, and we in consequence could not procure beds till an hour before daylight, when we retired to rest much fatigued.

On rising in the forenoon we found Senníf a large village, built entirely of conical straw huts, with the exception of the sheikh's house, which was a large barn-like building. Its population may be 1000 persons. The sheikh sent us a fat sheep as a present, and offered us every assistance in his power. We found not only the appearance of the country but the dress of the natives totally altered; the men wearing conical straw hats and the women wide blue cotton trousers drawn tight round the ankle, their head-dress consisting of a handkerchief profusely ornamented with steel chains; they were also fairer than the peasantry of Tehámeh, owing probably to the greater coolness of the atmosphere in the mountains. In Socotra we found the Bedawis of Jebel Hajjiyeh much fairer than the town-Arabs, and attributed it to the same cause.

The valley of Senníf has the shape of a horse-shoe, and is as carefully cultivated as the lands of India; wheat, jowári (Sorghum

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\* This cannot be the Sennef of Niebuhr, Voy. i, 334.

vulgate), and barley, flourished in great luxuriance, with several small patches of Indian corn, and some indigo.

Senníf is a market-town, and is also called “Súk el Jum’ah,” or Friday-Market. There are seven market-towns between this place and Šan’á, in each of which the market is held on a different day of the week, and they are a night’s journey distant from each other. The sheikhs of the different villages levy a tax upon all merchandise, and take the merchants under their protection for the time.

We here first saw the Bedawís of the mountains; they are very slightly but elegantly formed, and their average height is five feet six inches; their colour is lighter than that of the Bedawís on the southern coast, and they have long, black, curling hair. The dress of the higher classes among them consists of a blue frock or shirt, with very wide sleeves, bound tight round the waist by the belt of their yambé’ or dagger, and no sash, or, as it is termed in India, “kamar-band.” The dagger is different from any other that I have seen, being much longer and nearly straight. Their turban is of blue cloth, with several folds of cotton of the same colour bound round it, the Bedawí disdaining to wear the straw hat used by the cultivators of the soil. They carry a short sword with a very broad, spoon-shaped point, if I may use the term, and a long matchlock. When on horseback they carry a very long spear, having a tuft of horse-hair close to the steel head. They appear to be very quick in taking offence, but their quarrels seldom last long. I have seen a man deliberately draw his sword and endeavour to cut down another with whom he was disputing, nothing but the folds of his turban saving his life, and I have been surprised to see the very same men quietly smoking their pipes together on the evening after the quarrel. We found them inquisitive, but not impertinently so. They would collect round us when we halted and listen to our accounts of “Wiláyah,”\* or England, or to what they infinitely preferred, the musical box which we had with us. Some, indeed, after hearing the box for a minute or two, would exclaim, “‘Audhá Billah min Sheítan e rajím!”†—“God preserve us from the power of the devil!”—and walk away, but they were generally laughed at for their folly. They all expressed the utmost detestation of the Turks, or “‘El Ahmarán” (the red men), as they designated them, and laughed at the idea of their endeavouring to penetrate into the interior through the intricate mountain-passes.

Our party was here increased by the addition of the leader of a large káfilah, which was awaiting us about twenty miles further

\* The (foreign) country; hence Wiláyeti, corrupted by the Bengalese into Biláittí.

† “‘Audhán billahi min Sheítan er rajím,” lit. (I fly) for refuge to God from Satan the stoned.

on, and two Šan'á merchants, mounted on two very beautiful Abyssinian mules. Therm. in shade at 1 P.M. 88°.

July 20.—As the intricacy of the passes would not admit of our journeying by night, we left Sennif at daylight and proceeded through a very romantic valley called Wádi Koleibah, on our way to Hajír, which was to be our halting-place for the night.

As we gradually ascended, the scenery hourly became more striking and magnificent. The hills were thickly clothed with wood, and we recognised several trees that we had formerly seen in the Jebel Hajjiyeh of Socotra. The villages became more numerous, and, the sides of the mountains being in their natural state too steep to admit of grain being cultivated, they are cut away so as to form terraces, which in many places gives them the appearance of an immense amphitheatre. The hamlets are generally built of loose stones with flat mud roofs, and, perched upon overhanging rocks as they generally are, they add considerably to the romantic beauty of the scene. After a halt of an hour during the hottest part of the day at one of these villages called Abú Kīrsh, as its latitude, we again pursued our way up a steep ravine where we had to dismount. We here observed many large trees, one in particular, of a spongy nature, the stem about two feet six inches in diameter, and the leaves very large and of a leathery texture. It is called by the natives the "Tolak-tree," (*Ficus Bengalensis*), and is generally covered with the nests of the "baia,"\* a small kind of sparrow. I have seen upwards of 300 nests upon one tree. They are of a pear shape, having a long funnel-like aperture at the base, and the interior divided into two compartments, one for the male and the other for the female and her progeny.

Partridges (the red-legged species) and Guinea-fowl are plentiful, though wild, and we also observed the jungle-cock of India.

A very fatiguing ascent of three hours brought us to a large fortified seráī, or, to use the mountain term, "simsērah," on the ridge of a mountain, and commanding the pass on both sides, and this we found was our halting-place for the night. The simsērah† of Hajír was a large square building about forty feet high. Round the interior were two stories of cells, and the central space was appropriated to the beasts of burden. We found the temperature here 79°, which, to us, who had not forgotten the heat of Beit el Fakīh, was very low, and we were

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\* Baī'ah?

† Not found in this sense in the dictionaries, but Simsār, "a broker," or "valuer;" one who assists strangers in making bargains, gives a clue to the meaning of samsareh or simsereh, "the place of brokerage."

glad to creep into our cells, though we soon discovered that we were not the sole occupants of them.

On another ridge immediately above Hajír is a fortress of considerable strength belonging to the Bení Dhobeibí\* tribe, though nominally one of the frontier garrisons of the Imám. We found, however, that of late years his authority has been much curtailed, and the Bedawí tribes now levy an arbitrary tax upon all káfilahs of merchandise, whether going or returning, that pass through their territories, in return for which they furnish them with a guard. We here found a large káfilah of goods from Hodeidah, bound to Şan'á, and an escort of about thirty men from the fortress to attend them, accompanied by Sheikh Ghází Najjí in person. We joined their party, and whether they did not think it worth while to demand a tax from us, or whether they were in fear of the Imám, we knew not; they received us civilly, and said we were welcome to join them. Hajír is about 1200 feet above the sea.

*July 21.*—We started at sunrise, and, descending the ravine on the east-north-east side of Hajír, pursued our way through a broad and well-cultivated valley, gradually increasing in width as we approached Huşún† Dikarah or Dakrah, a very strong hill-fort on a conical-shaped mountain, belonging to the same tribe. The valley called Wádí Şeihán here opened out into a broad plain, increasing in size till it was lost in Tehámeh, some miles to the northward of the parallel of Hodeidah.

The mountains on the north side of this plain are known as Jebel Harráz, and on the other side they are called Jebel Burra'. On both these mountains are coffee-plantations, but those on Jebel Burra' are small and insignificant, while Jebel Harráz produces very superior coffee. It is likewise celebrated for the variety and abundance of its fruit.

In many places in the vicinity of our road we found large enclosures of several kinds of grain, but were cautioned not to straggle from the main body of the party, as a small tribe called the Bení Khórah, who reside in the ravines bordering on Jebel Harráz, were in the habit of waylaying any unfortunate straggler, and, contrary to the usual custom of Arab banditti, murdering their captives. A party had been seen in the valley that morning, and our escort accordingly received an additional reinforcement from Huşún Dakrah. This dreaded part of the plain is known as 'Khubt ibn Deran,‡ and we were shown several graves which

\* Probably the Bení Doleibí.—Niebuhr, *Descr.* p. 248.

† Huşún, the plural, is commonly used by the Arabs for the singular, Hişn.

‡ Probably the Khobt Derham (Drachm-plain) of Niebuhr.—*Descr.* 149.



remained as monuments of the cruelty and ferocity of these miscreants.

We now crossed over an undulating country for several miles, much more barren than that we had left; and, shortly after fording a broad stream that runs down Wádi Šeihán, we reached the village of Samfúr at noon.

We here found another large *káfilah* from Šan'á bound to Mokhá with coffee, and, therefore, our guards left us to take back this party, and made us over to the charge of Sheikh el Jerádí, who was to see us safe as far as Mofhak, or two days' journey towards Šan'á. The village of Samfúr may contain about 20 houses or huts. Therm. 82° in shade.

*July 22.*—On leaving Samfúr the next morning, we found several people by the road-side with baskets of fruit from Harráz, amongst which we saw the peach and apricot, several kinds of grapes, walnuts, and a small species of pear, like the stone-pear of England.

The Harráz mountains are at least 1500 feet high from the plain on which they stand, and by our estimate about 3000 above the level of the sea. They are apparently composed of a species of trap-rock. They afford a residence to many tribes of Arabs, who are nominally under the dominion of the Imám, but, like all the other tribes, pay no tribute beyond the tax which is levied upon their coffee as it passes through the gates of Šan'á. The coffee of Harráz is very superior, but not of the best kind, the trees from 'Uddein, the "'Uddeini," being much larger than the others, and about twelve feet high.

The valley now became much narrower, in many places not exceeding twenty yards in width, while the mountains on either side rose to the height of 1200 or 1400 feet above the plain, thickly wooded to within 200 feet of their summit, where they presented a barren sheet of grey limestone rock. Under a huge mass which had fallen and completely blocked up the valley, we found a coffee-house and two or three small huts. Understanding that there was a coffee-plantation in the neighbourhood, and of the very best quality, we gladly availed ourselves of the suggestion of Sheikh el Jerádí, and halted there for the day. A scrambling walk over the before-mentioned rock, by means of steps cut in it, brought us to the coffee-plantation of Dórah.\* It was small, perhaps not covering half an acre, with an embankment of stone round it to prevent the soil from being washed away.

The coffee-plant is usually found growing on the side of any

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\* Caffee-plantage Eddóra. Niebuhr, Reise, i. 433.

valley or other sheltered situation, the soil which has been gradually washed down from the surrounding heights being that which forms its support. This is afforded by the decomposition of a kind of clay-stone, slightly porphyritic, which is found irregularly disposed in company with a kind of trap-rock, among which, as we approached Şan'á, basalt is found to predominate. The clay-stone is only found in the more elevated districts, but the detritus finds a ready way into the lower tract by the numerous and steep gorges that are visible in various directions.

As it is thrown up on one side of the valley, it is there carefully protected by stone walls, so as to present the appearance of terraces.\* The plant requires a moist soil, though I believe much rain is not desirable. It is always found growing in the greatest luxuriance when there is a spring in its vicinity; for in those plantations where water is, scarce the plant looks dry and withered. The bean is gathered twice a-year, and we were told that one of the Dórah trees, though of the smallest quality, ought to produce in the two crops at least ten pounds, or a Şan'á "maund."†

We found the fig, plantain, orange, citron, and a little indigo, growing among the coffee. A stream of water from a neighbouring spring was drawn through the garden, and we were told that the roots of each plant were regularly watered every morning and evening. The plant is said to live six years; three of which are requisite for bringing the tree to perfection, for three it bears, and then dies and is rooted up. Therm. in shade 75°.

July 23.—The following morning, accompanied by the sheikh and his party, we left Dórah and took the road to Mofhak,‡ travelling for nine hours in an east half north direction. The country was more open and highly cultivated. Barley seemed to be the principal grain, though there were many enclosures of Indian corn and wheat. In this stage particularly, we observed many of the trees found in Socotra. I had (when Captain Haines of the *Palinurus* was employed in surveying that island) accompanied Lieut. Wellsted, and was on the island for nearly two months; a great part of which time was spent among the rocky ranges of Jebel Hajjiyeh. At that time, Dr. Hulton, my present companion, was of opinion that they were peculiar to the island, but I have since seen them on the mountains at the back of

\* See Niebuhr, Voy. I. Pl. lxiii, lxv.

† Man, pronounced maun by the Bengalese, whence the English "maund," an Indian measure introduced by merchants, as kîrsh, in the plural kurúsh, from the Turkish ghurúsh, is derived from the German grosch, and used as the name of the piastre.

‡ Niebuhr, Descr. p. 250, Voy.

Dhofár, and also on the hills of Yemen, especially the dragons'-blood-tree, and the lubán or frankincense-tree, which we at first thought was not to be found in Socotra, but, on comparing the sabbúr tree\* of Socotra with a specimen of the lubán that I procured on the southern Arabian coast at Hàsek, they were found to be exactly the same.

The valley of Dórah, through which we travelled in an E.N.E. direction, opened, after three or four miles, upon a large plain, in the midst of which was the village of Šeihàn.† The country was the same as that we had hitherto passed through, though not so mountainous. At three we reached the village of Mofhak, and found good quarters in a simsereh. This village of 50 huts is situate on the crest of an oblong hill, about 300 feet high, the sides of which are too steep for any beast of burden to ascend. It presents the appearance of an immense fort, and with a little care might be rendered impregnable. We here found another plantation of coffee of the 'Uddeiní sort. The trees were about twelve feet in height; but, owing to a scarcity of water in the immediate neighbourhood, looked sickly and faded.

Our Arab guards here left us, as no further danger was to be apprehended. A piece of white cloth and a little gunpowder made the old sheikh quite happy, and we parted good friends. The lat. of Mofhak, deduced from a mer. alt. of the sun taken seven miles west of the village, is 15° 8' N.; therm. in shade 74°.

July 24.—On the following morning we made a short stage of four hours, in an E.N.E. direction, to the village of El Hudheïn,‡ and here we sent on a courier to Šan'á with a letter to one of the principal merchants, which our Mokhá friend, Hájí 'Abd-er-Rasul, had kindly provided us with. Thermometer in shade, 73°; temperature of a spring, 64° (Fahr.).

In the immediate vicinity of El Hudheïn are several villages, and the inhabitants of these, hearing that two white men had arrived, crowded round us to beg we would tell them if any rain was coming. For some days the appearance of the weather had been threatening, and we therefore told them that rain would come, and they departed, quite satisfied that we knew all about it.

July 25.—At 6.30 started for Motteneh, distant eight hours and a half, in a general E.N.E. direction. At 3 m. we passed the village of Súk-el-Khamís; at 7 m. reached the village of Bowán, where we found a neat stone bridge thrown across the stream that flows to the Wádí Šeihán; at 13 m. passed Yazil, a hamlet of about 30 houses. On leaving El Hudheïn we ascended gradually for about two hours, when we reached the ridge of the mountains; and from the summit a most magnificent view burst upon

\* Subbúr?

† Šehán, Niebuhr, Voy. i. 432.

‡ Hadeïn, Niebuhr, Voy. i. 431.

us. The hills formed an immense circle, like the crater of a huge volcano, and the sides of which, from the top to the bottom, were cut regularly into terraces. I counted upwards of 150 in uninterrupted succession; and the *tout-ensemble* was most extraordinary. At the bottom of this basin ran a small stream,\* which, from the height at which we were, looked like a silver thread.

Small hamlets, each with its little white mosque, were scattered over the sides of the mountains, and added greatly to the beauty of the scene.

We skirted the edge of this natural amphitheatre, and shortly afterwards reached a long table-land, very barren and stony, that extended to the village of Motteneh.

We had now attained our extreme elevation, and I do not think we were less than 5000 feet above the level of the sea; and, as this was the last stage before we reached San'á, I will here introduce a few hasty notes made by Dr. Hulton before illness rendered him unequal to any exertion:—

“The hills in the neighbourhood of Senníf are not high, and seem to be composed of a species of trap-rock of various kinds. Hills of the same kind prevail as far as Samfúr, where the compound becomes more crystalline, and partakes of the character of granite. Here the hills assume a remarkably varied appearance. Stupendous masses are heaped one on the other to an immense height, and others have rolled down of such dimensions as almost to obstruct the road through the valley.

“Near Mofhak this rock disappears, and a mixed kind then prevailed, with a large proportion of hornblende, aluminous matter, and quartz.

“From El Hudheïn the clay predominates; and from this bed it would seem that the chief part of the soil deposited in the valleys is washed down. After surmounting the lofty hills beyond Khamís,† the country is less mountainous, and appears to be more of a volcanic nature, large masses of cellular trap and scorïæ lying scattered on the plain.”

During our stay at Motteneh we had a most terrific storm of thunder, lightning, and rain. It lasted about three hours, and washed down many of the huts in the village. We were told that it was the *first rain that had fallen for three years!* and the event was celebrated by a kind of festival. Therm. in shade, at 8 P.M., 72°; at 2 A.M., 53°. Pop. of vill. 250 persons.

*July 26.*—On the following day we left Motteneh at seven A.M., and continued over a table-land, in a N.E. direction; at 10 h. we passed the village of Lalwá, and at noon reached that of

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\* The Wádt Seihán, according to Niebuhr's map.

† Súṭ-el-Khamís (Thursday market). Niebuhr, *Voy.* i. 431.

Assúr, seated at the eastern verge of this plateau, and saw the city and beautiful valley of Šan'á\* stretched before us.

My first sensation was that of disappointment; but it soon gave way to a more pleasant feeling. We quickly descended about 1200 feet into the valley, and at three o'clock entered the suburbs of the city by the "Báb Ká'-el Yahúdí,"† or the Jews' Gate.

The first thing that struck us on entering the city was the width of the streets and their cleanliness. This, however, did not last long, as we became more acquainted with the town. The suburb of Bír el 'Azab, through which we were passing, is now walled round, although it was not so in Niebuhr's time. We saw no guns on the fortifications.

Proceeding through the Jewish town, we were met by Ismá'il Walání, our Šan'á friend, to whose care we were consigned. He received us very cordially, and conducted us to a very neat house in the Bír el 'Azab, where preparations had been made to receive us. We were now told that our sudden arrival had caused great uneasiness to the imám, as he imagined we were nothing more than Turkish spies. We hastened to convince Ismá'il of the error, and were shortly after waited upon by the vizier, Moḥammed Sa'dí, who had a long conversation with us, and, having ascertained that we were British officers, welcomed us formally, in the imám's name, to Šan'á.

The etiquette of not allowing strangers to receive visits, which existed in Niebuhr's time, is still in force: we were therefore carefully locked up for the remainder of the day; but everything we could wish for was brought to us, and, with the exception of not being allowed to walk about the town, we did as we pleased. On the following day the vizier again called, and told us that the imám had provided another house for us in his own gardens, and accordingly we were conducted thither. Shortly after our arrival we were summoned to attend the Imám in his palace of Bustán el Metwokkil.‡

We found his highness in a large saloon, very splendidly furnished,§ sitting on a raised throne of richly-carved wood, with a silk canopy overhanging it. By his side stood his uncle Seyyid Moḥammed, or the Seif el Khalífah.|| The Imám wore a white turban, with a skull-cap of cloth of gold, a rich crimson silk robe reaching to his ankles, and a Kashmír shawl. His dagger, which was

\* Capital of Yemen, or Arabia Felix.

† Báb-el-ká'el Yahúdí, i. e. Jews' Plain Gates. Yahúdí, also called 'Oseir, was a separate town in Niebuhr's time. Descr. p. 232.

‡ Properly Mutewakkil. El Mutewakkil billah (he who trusts in God) is a title assumed by the Imáms of Šan'á.

§ Luxury seems to have crept in since Niebuhr's time. See Voy. i. pl. lix.

|| The khalif's sword.



quite a blaze of jewels, had a gold hilt and scabbard. He received us kindly, ordered two chairs to be brought in for us, and accepted the presents we had to offer him. He repeatedly asked if we were not French, and seemed pleased at our declaring ourselves to be English. Dr. Hulton prescribed for some imaginary pain that he complained of, and we were then told that our audience was at an end.

A present of five sheep, some wax candles, and a bale of Persian tobacco, followed us; and we were besieged on all sides for a "Bakhshish," or present of money, by the eunuchs who brought them. We were permitted to walk through the gardens, where we found many English fruits in great luxuriance; but there had been a great scarcity of rain here, as well as on the mountains, and everything looked dry and withered.

A large fountain played in front of our house, overshadowed by a huge vine that almost broke under its load of fruit. Walnuts, figs, and plums were plentiful; and the trees were the resort of a great number of black monkeys, which I suppose had been settled there for the Imám's amusement. We went out in the evening; and, though the people crowded about us in great numbers, no insult was offered, and we were allowed to do as we pleased. As, however, a daily journal of our movements here would be tedious, I will endeavour to describe the city and the court of the Imám as we found them in 1836. In Şan'á we adopted the English costume, as it was already known there, and, having proclaimed ourselves English officers, we thought it best to appear in our uniform.

The Imám of Şan'á has two large palaces with extensive gardens adjoining; the whole walled round and fortified. The first and largest is called Bustán el Sultán, or the Garden of the Sultán; the other, which is the most ancient, Bustán el Metwokkil.\* They are built of hewn stone, plastered over with a grey-coloured mortar, having the windows and cornices of a bright white colour, which gives the house a very light and airy appearance. Fountains appear to be indispensable in the houses at Şan'á, and in the Bustán el Metwokkil there are several. The Imám has a stud of very fine horses that are always piqueted in front of the palace. They come from the desert of Jóf, to the north of Şan'á, and for the first four years of their life rarely taste anything but dates and milk. They are larger than the "Nejdí" breed, but I believe are not considered as inferior to them in symmetry or speed.

At daylight every morning the levee takes place, and by eleven

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\* Mr. Cruttenden has kindly presented drawings of these two palaces to the library of the Society. The architecture appears Saracenic; simple and elegant, though with a mixture of circular and pointed arches, and not loaded with superfluous ornaments.—Ed.

o'clock the Imám is no longer visible. 'Alí Mañsúr, who was the reigning prince during our stay (though since deposed), was much addicted to drinking spirits, and in fact was rarely sober after mid-day. He was a young man, born of a Nubian mother, and with a peculiarly disagreeable expression of countenance, owing to a cast in his right eye. As a Zeidí in faith, the use of tobacco was forbidden to him; but it can hardly be supposed that a man who would disregard one precept of the *Korán* would hesitate to break another. His days were consumed in smoking and drinking with the lowest of his servants, who plundered him in all directions. We were twice invited to join him in his house during these hours of recreation, but were too much disgusted to repeat the visit.

On Friday the Imám goes in state to the mosque, and the procession we witnessed was very splendid. Troops were called into the town to assist at the ceremony, and during the time of the procession the city gates were, as usual, closed. About fifty armed Bedawís formed the commencement of the cavalcade. They walked six abreast, and sang in chorus. The principal people of the town followed, mounted on horseback, each carrying a long spear with a small pennon. The Imám next followed on a splendid white charger, and very superbly dressed. He held in his hand a long spear with a silver head, having the shaft gilt. His left hand rested on the shoulder of a confidential eunuch, and two grooms led his horse. A very magnificent canopy, much like an umbrella in form, was carried over his head, having the fringe ornamented with silver bells.

The Seif el Kẖalífah came next, having a canopy held over his head likewise, but smaller and less costly. The commander of the troops and the Imám's relations and principal officers followed, and about 100 more Bedawís closed the procession.

On reaching the square in front of the palace, the footmen ranged themselves round it, and the Imám, followed by his nearest relations, galloped repeatedly round the square, brandishing his spear, and making a feint of attacking the nearest horseman. After this had lasted some minutes, the imám stood still in the centre of the square, and the people rushed from every quarter to kiss his knees. He then retired towards the palace, and as he passed under the archway, a gun was fired to give notice that the ceremony was at an end.

The government of Şan'á under an Imám is, we were told, to be dated from the time that the Turks in the reign of Suleimán, commonly styled "the Magnificent," were driven from that part of the country about 210 years since. The greater part of the fortifications in the old city of Şan'á were built by them, and there are the remains of a noble aqueduct yet existing, said to be their work. The first Imám was Kásim Abú Moĥammed, a "sherif" or de-

scendant of the Prophet, of the family of Imám Hádi—Abú Mo-hammed's son took the name of "Metwokkil Allah," God's Vicegerent\*—and this is now common to all the Imáms, as well as that of "Manşúr,"† or Conqueror. The Arabs of Şan'á have a tradition that a descendant of the Imám shall assume the name of "El Hádi," the Regenerator,‡ and carry every thing before him, when, having taken the name of "El Mahadí," and converted all nations to the religion of "Eslam," the world will come to an end.

Sídí Kásim, uncle of the reigning Imám, who was banished during our stay, all his property having been confiscated, soon after our departure assumed the title of El Hádi, and so worked upon the superstitious fears of the Arabs, that he was enabled, through their assistance, to dethrone the Imám, and, under the name of "El Mahadí," assume the government himself.

The valley of Şan'á lies about 4000 feet above the sea; it is from 6 to 9 miles broad, extending northward as far as the eye can reach; it is bounded on the east by low table-land and a mountain called Jebel Nagam, rising about 1500 feet above the plain: to the west it is bounded by the table-land of Asúr and Lúlúwah, about 1200 feet in height; while to the south, at 7 miles' distance, it contracts into a narrow valley called Tarík el Yemen.

The population of Şan'á is great, perhaps 40,000, and I should say that in the four towns in the valley, viz., Şan'á, Róðah'ş Wádí Dhar, and Jeráf, there are not less than 70,000 people. The old city of Şan'á is walled round, and, including Bír el Azab, is  $5\frac{1}{2}$  miles in circuit: it has some guns, but in a very bad condition. The houses are large, and the windows of those of the higher classes are of beautiful stained glass. A handsome stone bridge is thrown across the principal street, as in wet weather a stream of water runs down it. The streets are narrow, though broader than those of Mokhá and Zebid. Great hospitality was shown us on entering their houses; we were always pressed to stay, and never allowed to go without taking a cup of coffee, or rather of an infusion of the coffee husk called "Keshr;" for, strange to say, though in the heart of the coffee country, coffee is never taken as a beverage, being considered as too heating. The infusion of the husk is very palatable; and we found it much more refreshing, and nearly as powerful a stimulant as the infusion of the bean itself.

The merchants form the principal body of men in the town. They are generally wealthy, and live in good style.

The Banians are also numerous, but they are compelled, like

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\* "The Truster in God."

† "The Guide, or Leader."

‡ "Aided by God;" thence "Victorious."

§ Raudhah or Raudhah i. e., Garden.

the Jews, to conceal what they really possess, and however wealthy they may be, to put on an outward show of abject poverty.

The principal trade is of course in coffee, but the Şan'á merchants are so fearful of trusting their goods to the Turkish government, that they prefer filling their warehouses with it in Şan'á to sending it to Mokhá.

The whole cost of transporting a camel-load of coffee from Şan'á to Mokhá is forty-four dollars, upon which the merchant clears a profit of three dollars and a half. It is brought into the Şan'á market in the months of December and January, from the surrounding districts. The nearest place to Şan'á where the coffee grows is Haffásh, about a short day's journey south-east of Şan'á. Attempts were made by the last Imám to cultivate the plant in his own garden, but without success, owing, it appears, to the cold. The varieties of coffee are "Sharjî" (the best), "Uddeîní," "Maţarî," "Harrázî," "Habbat," "Haimí," and "Shirázî;" of these the Sharjî and Habbat are the smallest and best. Keshr (husk), being more in demand at Şan'á, obtains a higher price. The best is the 'Anezî (Habbat), and is sold at twelve dollars for the hundred pounds; the inferior sorts at four, five, and six dollars for the same quantity. The imports are principally piece-goods and Persian tobacco, with dates from Tehámeh; and a great quantity of thread, or rather twist, for weaving. The import duties in Şan'á are very light, and indeed almost nominal. Glass is in great request, and the demand is supplied from Egypt. Very magnificent silks and velvets are exposed for sale in the bázár, as well as spices, sugar, &c. &c.

The principal artisans are the Jews; these amount to about 3000 persons, and live in a quarter of the city appropriated to them. As infidels, they are exposed to many exactions and repeated insults. Each man pays twenty-five komásís per month, or about a *dollar* per year, for permission to reside in the city. A sheikh is appointed, who is responsible for the regular payment of this impost, and of the heavy taxes that are likewise laid upon their vines, gardens, &c. They subsist chiefly by the sale of silver ornaments, gunpowder, spirituous liquors, and many by working as common artisans, such as shoemakers, &c. The mosques in Şan'á, about twenty in number, are very splendid, many of them having their domes gilt, particularly those containing the tombs of the Imáms. The baths are also very good, and on the same plan as those in Egypt: they are a favourite resort of the merchants, who meet here to discuss the state of trade and the news of the day, over their cup of keshr and their never-failing huḳḳah. The Şan'ánís are very much addicted to chewing the leaf of a tree which they call "kát." It appears by their account to exhilarate and produce appetite; it also causes great thirst, and if taken in

large quantities, will bring on spasms. It is the never-failing accompaniment to the breakfast or dinner; and, from long use, appears to be indispensable. The wealthy merchants on week-days generally ride a very fine-spirited kind of donkey, much larger than the English ass, and very strong and fleet. These donkeys are similar to those from Bahrein, in the Persian gulf. On Fridays, all who can afford it, appear on horseback to join the procession of the Imám to the Mesjid el Jámi'.

About five miles N.N.W. of San'á is the town of Ródah, which is much cleaner and neater than the capital, being the residence of nearly all the merchants, who retire to their country-houses after the business of the day is over. The gardens at Ródah and Wádí Dhár, another town five miles to the west of the former, are very fine, and the vineyards beautiful. The vines are trained over a trellicework about four feet from the ground, and are very extensive: the best kind of grapes are "el Bedá," a small white grape without a stone, and the "'Ayún," a large black one very richly flavoured. Peaches, apricots, plums, &c., were abundant, and indeed formed the principal food of the lower classes. The town is well watered by several small streams: on the banks of one of these I saw the only gum Arabic tree which we had seen during the journey: there was an immense quantity of gum dropping from and incrusting on the bark, but it appeared to be considered as of no value by the town-Arabs. Half way between Ródah and San'á is the town of Jeráf, built much in the same style as the former places, and furnishing vegetables chiefly, for the San'á market. Each of these towns is governed by an Amír, who levies the government taxes in the name of the Imám.

The climate of San'á is too dry to be healthy: there is rarely any dew at night, and the wind produces a feverish feeling in the hands and face. In average seasons, rain falls three times a year, i. e., in January, in very small quantities, and frequently not at all; in June for about eight days: by this time the seed is sown and the cultivator looks forward to this season with great anxiety. Lastly, it falls in the latter end of July, when it is in the greatest abundance: a few farmers defer sowing till this period; but this is not commonly done when they can reasonably expect rain in June. In July the wind from the south-east prevails during the day, but, declining in force during the afternoon, it is met by a current of air from the north-west, and the two strata of clouds meeting in different states of electricity, thunder, lightning, and rain are the result. Thus it is that rain is never known in these regions at this period without being accompanied by vivid lightning and loud peals of thunder.

For nearly four years preceding our visit they had hardly had a drop of rain, which was the cause of incalculable distress to the



people in the vicinity. This long drought had added considerably to the general unhealthiness of the country. The people on our first arrival were dying at the rate of 150 per day, from the effects of a malignant fever which was raging with great violence, and which generally carried off the sufferer in four days. The famine was also dreadful here,\* and dead bodies were seen in every corner of the streets awaiting the compassion of some one to afford them the means of burial. Many of the wealthy merchants fed a stated number daily, and boasted loudly of their charity. On inquiry, however, we found that the food furnished consisted merely of refuse grapes, such as were literally of no use. The Imám, too much engaged in his favourite amusements of smoking and drinking, thought little of the distress which his people were enduring; and though the incessant funeral chant, as the bodies passed under his windows on their way to the burying-ground, ought to have roused him from his gross sensuality, he heeded it not: the consequences fell heavy upon him. In a month from that time he was dethroned, insulted, and immured in a dungeon, while his uncle, who supplanted him, wisely endeavoured to secure the affections of the people by relieving their distresses with a liberal hand.

During our walks through the city we discovered the accompanying inscriptions,† and forthwith copied them on the spot. On close inquiry we found that the stones had been brought from Máreb, about two days' journey distant to the N.E.,‡ and that there were many more to be found there. The longest inscription was on a slab of white marble, and, when we saw it, served to cover a hole in the roof of a mosque. A bribe of a dollar had a magical

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\* To give an idea of the great scarcity experienced in 1836, and at the same time of the usual fertility of the soil in this part of Arabia Felix, I subjoin an account given to me by one of the principal Banian merchants in the town. Wheat, which in time of plenty is sold at 1s. 6d. the gaddá of 54lbs., was now selling at 3 dollars or 13s. 6d. the gaddá. Barley, usually sold at 6d., was now 8s. the gaddá. Jowári, usually 9d., now 9s. the gaddá. Beans, usually at 8d., now 12s. the gaddá. Ghí, or clarified butter, usually sold at 4d., now 1s. per lb.

† That these inscriptions are specimens of the *Musnad* or ancient Himyarí character, will hardly be doubted by those who have read M. Røediger's learned paper in the *Zeitschrift für die Kunde des Morgenlandes* (Gøtt. 1837, 8vo., p. 332), though the corresponding alphabet given by him from an Arabic MS. may be fairly set down as one of the many literary frauds with which the half-learned in Asia have endeavoured to raise their reputation at the expense of truth; such, for example, are '*Ancient Alphabets*' and the late Mr. Price's interpretation of the *Persepolitan Inscriptions*, from a Persian MS. The striking resemblance, at first sight, between these Himyarí characters and those on the ancient Bactrian coins decyphered by Mr. Prinsep in the *Calcutta Asiatic Journal*, did not escape Mr. Cruttenden's notice; and it is possible that a further acquaintance with these characters will prove their identity: if so, the happy conjectures of Dr. Lepsius, in his tract on *Indian palæography*, will receive an extraordinary and unexpected confirmation.—F. S.

Professor Gesenius, to whom all our inscriptions have been sent, has, we understand, decyphered the words, "King of the Himyarites."

‡ Between seventy and eighty miles, according to Niebuhr's calculation.

effect on the scruples of a servant, and the stone was brought to our lodgings that night to be copied, and carefully replaced before daylight. The Jewish workers in gold assured us that frequently square gold coins were brought to Şan'á by the shepherds of Máreb for sale, and a Banian merchant corroborated this account, adding also that jewels, particularly pearls, are found there usually, after heavy rains, when the people closely search the water-courses, and generally find something to repay them for their trouble. In the Imám's garden I one day found a marble head, and on inquiry learned that this also came from Máreb: to my great mortification I was told that the figure arrived at Şan'á perfect, but was immediately broken by order of the Imám, as a relic of ancient idolatry, and I was unable to find the other parts of the statue: the head, however, I secured, after some demur on the part of the gardener, and brought it to England; it is the only specimen of sculpture that I have ever observed in Arabia Felix, and as such I esteemed it a curiosity.

Hearing so much about Máreb we forthwith determined to go there, and for that purpose sent for a sheikh who lived in that part of the country. The Imám, however, now became jealous of our proceedings, and for six days we were not allowed to leave our house in the garden. Our agent Ismá'il also gave us strong hints that we had better go at once, as the people in Şan'á were becoming troublesome, and the imám attributed it to the "Christians." At this time the uncle of the Imám, Sidí Kásim got timely warning that his head was in danger, and escaped that night, accompanied by about forty of the Imám's servants and guards, mounted on his best horses. We now found that we could do nothing: our garden-door was always locked, and what with disappointment and anxiety, my companion's health began to decline, and he soon was in a state that precluded all possibility of travelling.

After nearly three weeks of severe illness, Dr. Hulton thought himself strong enough to return to the vessel. As travelling on horseback was out of the question, I constructed a kind of palanquin out of an old litter belonging to the Imám, and procured twelve men to carry it.

I also went to take leave of the Imám, who sent us two fine horses and some shawls, as a parting present. On the 20th of August therefore we left Şan'á, having been resident in the town nearly a month.

The thermometer during our stay reached 75° as the highest and 55° as its lowest point, between the 26th of July and the 20th of August.

The crowd collected in the streets on the occasion of our departure was immense, but so far from insulting us, many appeared

to commiserate the emaciated appearance of Dr. Hulton. All our friends assembled to see us depart, and accompanied us to the gates of the city, when we bid them farewell, and pursued our way slowly to Mateneh. Our journey to the sea was of course slower than it had been upwards, but on our arrival at Sennif my friend Dr. Hulton was sufficiently strong to travel on the back of a donkey; and in fourteen days from our leaving Şan'á we reached the gates of Mokhá.

Nothing worth notice occurred during our way down, except the demand of a few dollars made by the Arabs as toll for the passage of the escort across the Wádí Şeihán, and the improved appearance of the country, owing to the great fall of rain that had taken place during our residence at Şan'á. We found the ship still anchored at Mokhá, and all our friends very uneasy at our protracted absence. I hoped that the return to the sea would restore Dr. Hulton's health, but it was too late, and he died very shortly after he reached the ship.

In closing this brief Memoir of our journey into Yemen, I can only regret that the task has not fallen into abler hands than mine: I am well aware that an account drawn up by a man of such general attainments, and especially in geology, as Dr. Hulton, would have been far more valuable and satisfactory.

XXII.—*On a New Construction of a Map of a portion of Western Africa, showing the possibility of the Rivers Yeï and Chadda being the Outlet of the Lake Chad.* By Captain W. ALLEN, Royal Navy. Read 25th June, 1838.

THE little knowledge we have gleaned with immense sacrifice, in the interior of Africa, appears still more scanty until brought together and combined; and the isolated relations of individual travellers sometimes contain facts apparently unimportant, and at first sight at variance with others; whereas a careful examination of all the data will frequently reconcile conflicting statements, and by bringing one traveller to the assistance of another, will enable us to throw considerable light on this interesting subject.

Among the desiderata there are two very important points, namely, the verification and connexion of the various geographical positions, and the still unsolved problem of the nature of the lake Chad, as to whether it be a *still water* or have an outlet. These I propose to make the subject of the following paper:—

In the examination of the longitudes of former travellers, it is unfortunate that there are but few data on which to work; and I am obliged to prove the errors of others, from the assumed correctness of my own positions. Having, however, generally been